

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOOTH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,466.—VOL. XXIX. [Registered as]

SATURDAY, FEBRUARY 13, 1909.

[a Newspaper.]

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NOTES BY THE WAY.

A copy of the second edition of Mr. J. Barker Smith's 'Primer of Clairaudience and Delusional Insanity' (London: H. J. Glaisher) has just reached us. It is put forth only as a gleaning from a larger unpublished work, and gives us the impression that this larger work ought to appear.

Mr. Smith is evidently an independent and truth-loving seeker in regions usually tabooed by the medical profession to which he belongs. His revelations, warnings and explanations concerning clairaudience are intensely important, and he has the gift of simplicity of exposition.

A recent issue of 'The Inquirer' contains a long notice, by Mr. Gow, of 'The Hibbert Journal's' articles on Psychical Research. Mr. Gow Podmoreises and finds refuge in that blessed word 'telepathy.' He seems to think it is quite natural that three persons, one in London, one at Cambridge, and one in India, agreeing to write something, should all write round about the same thing, at about the same time. He says:—

Three people, in three different places at or about the same time engage in automatic writing by pre-arrangement, and the writing is found to refer to the same subject from different points of view. They do not all write the same thing. They write different things about the same subject. The script of Mrs. Piper, in London, Mrs. Verrall, in Cambridge, and Mrs. Holland in India is found to contain sentences which by themselves are hopelessly vague and mysterious, but which to some extent supplement and explain each other. The assumption is that Mr. F. Myers is in communication with all of them at the same time, and that they each get a fragment of what he wants to say. It is a tremendous assumption.

But he adds, 'A good many people will feel rather indignant at being asked to waste their time on such flimsy evidence.' On the other hand, it seems to us to be a flimsy explanation that three people, in London, at Cambridge and in India were influenced in the way suggested by Mr. Gow. The explanation of telepathy or suggestion by Mr. Myers is much simpler and far more likely.

By the way, Mr. Gow twice refers to 'the two first articles.' That is impossible. Only one can be first. He means the first two.

A correspondent in the same number of 'The Inquirer' gives us a delightful description of a journey in California, with special notes of church life there. At Riverside, near Los Angeles, she found three churches, within a hundred yards, but, although belonging to different 'denominations,' they are a Trinity in Unity. She says:—

To my question (put to the Universalist minister), 'What is the attitude of the other churches towards you?' the minister replied, 'Next week I am having a meeting here, to which the Episcopal clergyman and the Congregational, the Methodist and Presbyterian ministers are all coming. The Congregational minister has preached in my pulpit, and I have preached for the Presbyterians.' This is Christian courtesy which we should hardly find in the old country. It is evident that in the States churches of diverse names draw nearer to each other by standing shoulder to shoulder in a common cause, for the uplifting of mankind. However widely they differ, there is a deep recognition regarding the fundamentals of faith.

Glancing at the three churches, the writer was first attracted to that which had chosen to be 'Universalist. She says:—

I stopped to read the blackboard at the door. The words ran thus—'This church stands for the Fatherhood of God, whose love for every child will never cease; the Brotherhood of Man, which demands for all, justice and kindness; the imperishable goodness in every human soul—the inspiring leadership of Jesus, the ideal man; the attainment of character, as the goal of man's endeavour; the religion that is right living here and now; the progress of mankind upward and forever.'

'To-morrow I will attend service there,' I said to myself.

No wonder!

If wisdom comes from the East, it is not the only thing that comes from it. So we thought on reading a recent number of 'The Hindu Spiritual Magazine' with its glorification of 'Lord Gauranga,' who lived and was worshiped in India five centuries ago. Here he is called 'The greatest Psychic,' but the glimpse of him afforded us rather suggests great hysteria. At the age of four 'he had his fainting, weeping, laughing and shivering fits.' At the age of twenty-three 'he sobered down a little,' but showed abundant signs of dementia. In his normal state he was sweet and gentle but 'he was almost continuously, day and night, in that state which we call transcendental.' His very life seemed to depend upon the presence of 'the Lord God Krishna' (probably a romantic hallucination):—

The agony of his heart is shown by frequent fainting fits, one coming after the other in rapid succession, when he falls down apparently a dead man, with his breath and the beating of his heart suspended, and his jaws locked. He recovers consciousness after a time, and then rolls on the ground in pain 'as if he had been bitten by a thousand scorpions,' giving vent to his sorrows, in the midst of choking sobs, in such pathetic terms as to make those who hear him, weep with him.

But suddenly he finds his Krishna, and the ecstasy that he expresses is simply indescribable. His eyes, which pour forth tears of joy like a fountain, beam with happiness and his radiant face shines like a moon. Though it is an abomination to learned Brahmins, yet he dances with joy like a madman. Let us seek the help of his constant companions who have left in songs a description of the ecstatic state of Gauranga. We have thousands and thousands of such songs. Here is one:—

'My beautiful Gauranga had dressed himself in exquisite taste to meet his beloved Krishna. Tears of joy were rolling from his lotus-like eyes, to the earth, making it muddy. Joy overflowed his heart and he danced, making the whole universe dance with him. He says, "Lo! my beloved husband is come," and falls down in an ecstatic trance, from which he sometimes recovers after hours of tending. Sometimes he is talking of God to his followers in the way he alone could do. But in the midst of his talk he is overpowered by his feeling which chokes him, and he falls down in a swoon, like a bird shot.'

We are afraid that a great deal of this unhealthy gush resides in the old religious legendary records of India, and even in modern Hindu Spiritualism. It needs watching and gentle repression: but, according to 'The Hindu Spiritual Magazine,' the thing is finding a home in America, whence a Chicago lady writes concerning the 'Lord Gauranga' as her Lover, and says:—

That is why the Christian idea of God as Master or Father, and Jesus as Christ our Brother, did not so much appeal to me. I seek for lovers. I do not ask who may have been my Father (that I had one is so certain). I do not care so very much whether I have many or few brothers and sisters (I love them all in a quiet way, I serve them all, even as they serve me—in justice as well as love), but to my Lover I go giving all that I am—asking nothing, not justice nor anything. Love I cannot ask of Him, for is He not my lover, what need to ask? And to me our sweet Lord Gauranga is Krishna or Radha-Krishna made manifest.

It is a little nauseous, and may become more than a little dangerous.

'The Open Court' prints a portion of Victor Hugo's newly published Preface to his great work 'Les Misérables.' It is largely a defence of Religion as expressing the yearnings of the soul. He distinguishes between Religion and religions. He says:—

Religion is not the Church; it is the opening rose, the brightening dawn, the bird busy at building his nest. Religion is sacred, eternal Nature. Placard your social philosophy so that it may hide the sun! Your economic problems are among the glorious preoccupations of the nineteenth century. I who speak have consecrated to their investigation, if not their solution, all my atomic strength, and I know few questions more serious and more noble; let us suppose them settled; behold the creation of material prosperity, a significant advance. Is that all? You give bread to the body; but the soul rises and says to you: 'I am hungry too.'

What have you to give the soul?

The world offers tributes to the senses—pleasure, luxury, physical life. 'Away with you,' cries Hugo, 'I will have no such bargain... I would rather have black bread and a blue sky.' You are angry at the fanatics, at the persecutors; good, but beware, he says:—

Yes, fanaticism is infamous; yes, superstitions are hideous; yes, there is a leprosy blight on the august face of truth; yes, Innocent III., Charles IX., Borgia, Pius V.; yes, impotence and brutishness, the stake, the *quemadero* of Seville, the inquisition of Goa, the Jews tracked to death, the Albigenes massacred, the Moors exterminated, the Protestants tortured, the strappado, the dragonnades, Bossuet applauding Louvois, Torquemada at Saragossa, and Cromwell also at Drogheda, and Calvin also at Geneva, darkness, darkness, darkness! yes, it makes me tremble with horror. Superstition is a sad malady. Will you cure it by the suppression, pure and simple, of religion? Try it. Very good. You have done it well. You have lacerated the Talmuds, destroyed the Gemaras, pulverised the Vedas, burned the Korans. Palpable reality reigns alone; mystery is driven out; there is no longer anything in society whose commencement and end are not visible. Are you delivered? Is the work complete? No. See that mother. She has lost her child. What is she doing now, the unhappy creature? She falls on her knees. Before you? No. Before whom, then? Before the Unknown. She is praying.

'I have nothing to do with your science,' says the weeping mother; 'I will not eat your bread, I care not for your comfort, I want my child!'

And she goes to Him who can give her back a soul. And as long as there are mothers it will be so.

We have only just come across Mr. A. R. Orage's little work 'Friedrich Nietzsche, the Dionysian Spirit of the Age' (London: T. N. Foulis). Thoughtful, simple and careful though it is, we do not feel any nearer to the sight of what Nietzsche wanted. He died insane, and we doubt whether he was ever entirely anything else but insane, not-

withstanding his mighty powers of criticism and his amazing mastery of aphorisms and phrases. Mr. Orage leads us on to the great ideal of the 'Superman,' but is utterly unable to indicate what is meant by it. Bernard Shaw clowned it, and led us quite astray. Nietzsche's road, beginning so broad, ends up a tree.

There is a portrait of Nietzsche which suggests a man dehumanised by brain-breaking thought—sad beyond expression.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, FEBRUARY 25TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. J. W. BOULDING,

ON

'The Great Spiritualist Martyr—Joan of Arc.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery), on the following Thursday evenings:—

March 11.—Rev. J. Page Hopps, on 'A Scientific Basis of Belief in a Future Life.'

March 25.—Mr. W. J. Colville, on 'Spiritualism and the Deepening of Spiritual Life.'

April 22.—(Arrangements pending.)

May 6.—Mrs. Annie Besant or Miss Edith Ward.

May 20.—Miss Katharine Bates, on 'Automatic Writing: Its Use and Abuse.'

FOR THE STUDY OF PSYCHICAL PHENOMENA

MEETINGS ARE HELD WEEKLY AT 110, ST. MARTIN'S LANE, W.C.

CLAIRVOYANCE.—On *Tuesday next*, February 16th, Mrs. Fairclough Smith will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. On February 23rd and March 2nd, Mr. J. J. Vango.

TRANCE ADDRESSES.—On Wednesdays, February 17th, March 3rd and 17th, at 6 p.m. for 6.10 prompt, a special series of Trance Addresses will be delivered by Mr. E. W. Wallis, on 'What I have Learnt in the Spirit World.' Admission 1s.; Members and Associates free. No tickets required.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, February 18th, Mr. E. W. Wallis will conduct a class for psychical self-culture, at 4 o'clock. No admission after 4.10 p.m. Members and Associates only.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, February 19th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control.

MEMBERS have the privilege of introducing one friend to the *Wednesday* and *Friday* meetings without payment.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between

11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

AN AUTHENTIC CASE OF POSSESSION.

The following recital by the Rt. Rev. Monsignor Delalle, titular Bishop of Thugga, Vicar Apostolic of Natal, of certain facts which happened in his Vicariate in May, 1907, concerning two native girls, whom he believes to have been 'possessed by the Devil,' appeared in 'Rome' of January 23rd last. He says: 'I shall simply relate facts, without a word of comment, and shall content myself with vouching for their absolute truth. If anyone thinks differently from me on the subject, he is quite free to do so: I mean, provided he admits the facts, he may draw his own conclusions.'

For the sake of brevity, we summarise the introductory explanations. Having received a number of letters from the priest in charge of a native school at a Mission, about twenty miles from the nearest village in the Magistracy of Umgzinto, telling him that two of the girls were possessed by the Devil, he went to the Mission accompanied by Father Delagues, O.M.I., of Durban. Continuing, he says:—

I really did not believe it was a case of possession, and Father Delagues laughed at the very idea of it.

You may imagine, therefore, my annoyance when on arriving at the Mission I found the natives in eager expectation; the priest had told them that the Bishop was coming to cast out the devils, and prayers had been said every day for that intention. I had, therefore, unless I wanted to lose all prestige and authority in the natives' mind, to settle the case one way or the other. So I turned to Our Lord, and told Him the whole thing was now His affair and *He had* to help me.

We then went to see the two girls Germana and Monica, who were kept in separate rooms, and away from the other children. As soon as Germana saw me, she began to tremble and shake all over, shrinking from me. I told her to kneel down, which she did, gnashing her teeth. Father Delagues threatened to punish her, if she did not behave properly: he had no sooner said this, than she jumped up, in a perfect fury: 'Because you are from Durban,' she said, 'you think you can do everything, even strike a spirit!' (Please note, that she did not know the priest, neither did she know whence he came.) She then began to tear her dress, and we went away to see Monica. The latter seemed to suffer terribly, but said nothing.

I was very uncertain yet, and called the priests (three Trappists) and also the Sisters, and asked them some particulars about the ways of the two girls. Here are some of the things they told me:—

They carry enormous weights, which two men could hardly lift (the girls are about sixteen years old); they understand Latin whilst in their fits, and even speak it sometimes; they reveal the secret sins of the school children, &c.; sometimes they are lifted off the ground in spite of the Sisters holding them. A few days before, whilst the Sisters were holding Germana, she shouted: 'I am on fire!' The Sisters withdrew, and saw the girl's dress ablaze. Another time, her bed began to burn also, although there was no fire near by. And so on.

It was getting very serious, and the poor Sisters, weary of this terrible life, begged of me to help them. After all this, I thought it was my duty to begin the solemn Exorcisms. I therefore ordered the four priests and three Sisters to be ready to begin at 2 p.m., in the Sisters' Choir, and excluded everyone else from the Church. Just before the time, I had the Holy Water Font emptied and filled with plain water, whilst I took a small bottle of Holy Water in my pocket. Then I put on the rochet and mozetta, and waited for Germana.

The Sisters brought her into the chapel, and I sprinkled her at once with water *from the font*. At first, she looked up with a slight shudder, but as I continued, she laughed mockingly and cried: 'You may go on, this is not Holy Water!' I then took the bottle out of my pocket and sprinkled her anew, but this time she shrieked and cried, and asked me to stop.

Now, I must remark that all the time that the ordeal lasted, I spoke Latin only, the girl obeying all my orders and answering me, usually in Zulu, but sometimes in Latin.

After some prayers, I asked her: 'Dic mihi quomodo voceris?'—(Tell me what you are called)—to which she

replied: 'Dic mihi nomen tuum!'—(Tell me your name). I insisted, and she said: 'I know your name, it is Henry, but where did you see that spirits have names?'—'They have, and I command you to tell me yours.'—'Never, never.' But on my placing on her head a relic of the true cross, which she could not see: 'Take that away,' she cried, 'it crushes me!'—'What is it?'—'A relic!'—'Then now tell me your name.'—'I can't, but I'll spell it: D-i-o-a-r.'—'Now, who is your Master?'—'I have none!'—'But you have one and must tell me his name.'—'I cannot, but I shall write it,' and she wrote with her finger: *Lucifer*.

'Now,' I went on, 'tell me why you were cast out from Heaven?'—'Because God showed us His Son made man, and commanded us to adore Him, but we would not, because He had taken unto Himself an inferior nature.'

Whilst I was going on with the prayers of the ritual, she (should I not say *He*? however, you understand) interrupted me constantly, objecting to all the invocations. When I read extracts from the Gospels, she suddenly exclaimed: 'I know Matthew, I don't know Mark!'—'This is an untruth, and to make up for it kneel down at once.' Which she did. Whilst we recited the Magnificat, she interrupted again: 'Stop it, I know it better than you. I knew it long before you were born.'

As one of the Fathers commanded her to be quiet, she turned on him: 'You fool! who gave you authority over me? Did the Bishop or the Abbot delegate you?'

At times she remained quiet and disdainful, but sometimes she raged and gnashed her teeth: 'I'll make you sweat before I get out,' she said once; then all of a sudden she begged to be allowed to go into another girl, Anastasia: 'Stop your prayers,' she said also, 'they hurt me; if you stop, I shall go out to-morrow morning!' Time went on, and as I was tired I commissioned one of the priests to read the prayers for me. He did so, but with a droning voice: as he stopped at the end of a paragraph, she turned fiercely upon him: 'Exi, immunde spiritus!'—(Out, unclean spirit)—she said.

From time to time she went into awful fits of roaring; on such occasions I had only to place two fingers lightly on the throat, and she could not utter a sound. To make a counter-experiment, I asked one of the Sisters to do the same as I did, but it had no effect. 'Tell me,' I said, 'why you are so much afraid of the priest's fingers?'—'Because,' she answered, 'they are consecrated,' and she made the motion of the Bishop anointing the priest's hands at his ordination.

We went on thus until nine o'clock in the evening, when I decided to stop until the following morning. Afterwards Germana was somewhat quieter, and she came, begging of me not to give her up: 'I am sure,' she said, 'that if you said Mass for me to-morrow it would be easier.'—'Yes,' I answered, 'I shall, but on the condition that you will go to Confession and Communion to-morrow morning.'

The night was awful, and the poor Sisters had to remain with her all through. She went to Confession and Holy Communion in the morning, and remained quiet until at 8.30 we began the Exorcisms again. From the very first words she became unmanageable, and we had to tie her feet and her hands, since eight of us could not control her.

'You have sent away Anastasia,' she cried, 'I can see her with another girl on their way to another Mission, but I'll find her again.' It was true; early in the morning I had sent her away, but Germana could not possibly have known it. After a while, someone called a priest away; he came back half an hour later: 'Where has he been?' I asked. 'He went to baptise man who got sick suddenly.' That also was true, but nobody in the chapel knew it. Then she asked for a drink, and one of us fetched her a cup of water. After drinking some of it, she stopped: 'Wretched man,' she said, 'you gave me holy water!' Still I made her drink the whole of it and she became quite defiant: 'All right, give me more still, it will not make me suffer more than I do.'

It would be too long, were I to repeat everything she said. Suffice it to say, that every moment it became more and more awful, until at last she tried to bite a priest. He, somewhat excited, gave her a little tap on the mouth, at which she became worse, and called him the most stupid of men, who wanted to strike a spirit. As I commanded her to keep quiet, she cried: 'Now, no more obedience!' It was the end, evidently, but the struggle was terrible. At last, she fell to the floor, and moaned with awful pains. Her face swelled up suddenly, so that she could not even open her eyes, and the tears came down her cheeks. But the sign of the cross brought the face instantly back to its natural size.

Then a kind of convulsion, and she remained motionless, as if dead. The place was filled with a veritable stench. After about ten minutes, she opened her eyes, and knelt down to thank God. She was released. 'Dioar' had gone.

This is the summary of what happened to Germana. If anyone can explain the signs, the symptoms, the words, and the cure, otherwise than by possession, he will be more clever than I am.

I have in my possession a letter sent me by Germana afterwards, in which she begs that I may pray for her death. She has seen too much and is afraid of life.

Evidently this was a case of spirit control, but doubtless the prepossessions and suggestions of the priest and the Bishop acted upon the minds of the sensitives and caused confusion and strife. Probably the manifestations, which seem to be somewhat exaggerated, would have been very different had the girls been dealt with by an intelligent and experienced Spiritualist.

THE ELECTRICAL PART OF MAN.

The question of a semi-material body, forming a link between the spirit and the flesh, has occupied the minds of thinkers of all classes, from the earliest days of which we have any record. Some hold that there are several such bodies, and Spiritualists believe in at least one, that in which the spirit finds itself when it has left the physical form for ever. The new discoveries concerning the complexity of matter, and its relation to an underlying substance called ether, the properties of which can only be inferred, have brought this riddle of the ages almost within the cognisance of physical science.

An article on 'The Substance between Spirit and Matter,' by David Goyder, M.D., in the American 'New Church Quarterly Review,' has been reprinted as a sixpenny pamphlet, and can be had in London from Mr. James Speirs, 1, Bloomsbury-street, W.C. The author takes the physical constitution of man to illustrate the idea of bodies interpenetrating each other; distinct in their functions, and all so far complete in themselves as to be capable of separation. He enumerates them as the bony man, or skeleton, the muscular man, the vascular man (veins, arteries and lymphatics), the nerve man; but this does not exhaust the list: the all-pervading nerves are not simply transmitters of force from the brain, they are themselves pervaded by a something which is not merely one of the properties of nerve-tissue, but which uses those properties to render the human frame sensitive and movable. Swedenborg called it 'nerve spirit,' but Dr. Goyder regards it as a special form of electricity, controlled by the life of the soul within, and says:—

I hesitate not to say that it pervades the body by being organised, like all the structures beneath it, into the human form, becoming a still more animated, still more life-like, still more perfect and more pervading structure than any we have described; and if we could see it in its totality it would stand forth a human form of fire, constituting a fit intermediate to the grosser material structures of the earthly body on the one hand and the spiritual structures of the soul on the other. This I would call the electric or ethereal man.

Swedenborg, as the author points out, has described such a body as this, where he says that every man after death casts off the natural and retains the spiritual, together with a certain circumambient accretion (limbus), derived from the purer parts of Nature, which is the eternal basis of the higher spiritual structures; and this 'limbus' Dr. Goyder identifies with his 'electrical' body, and regards it as filling an 'interspace' between the natural and spiritual worlds, and forming the medium by which the soul can operate on the external world. By this electrical body he explains apparitions at death, the forms seen by clairvoyants, telepathy or thought-transference, and psychic impressions of all kinds. He strongly repudiates 'Spiritism,' and is a little less than fair to Spiritualists when he contrasts apparitions appearing unsought with those which are sought after and desired: all we do is to give the deceased the opportunity they desire for manifesting their presence. Otherwise, the pamphlet is in our direction, and affords a lucid explanation of what the nature and functions of an intermediate body might be expected to be. We think that many inquirers would gain clearer ideas from its perusal.

THE GENESIS AND GROWTH OF THE BODY OF SERVICE.

FROM A LECTURE BY JAMES L. MACBETH BAIN.

(Continued from page 64.)

It is important, for the well-being and sustaining of the body of love in us, that we should know how to find and to enter the conditions, physical and psychical, which conduce to passivity; and these depend on the order of our temperamental body. Thus, personally I have never found the conditions of the ordinary place of public worship conducive to the realisation of the great joy of this communion. Instead of finding life there I lose it. Yet is this same place the very gate of heaven to many devout souls. Thus is everyone free by nature to follow his will in these modes of the innermost life. I need the pure air of God's open heaven, and the fragrance of its holy breath is the incense of my soul's temple. Since my boyhood I have had to betake me to solitary places where the trees and the hills and the running waters are my only true physical companions; and there, merged in all peace in their fellowship, I am always fed on the sweet substance, which to my body of flesh is the very Thing of life. Very beautiful and very wonderful are the modes of this soul feeding. The sweetness of this food is such that no word can describe it, but one is very conscious, when in this state of receptivity, of the inflow and the assimilation which, according to the need and capacity of the Psyche, may last from five minutes to an hour or more. . . .

Have you ever felt arise in the deep within of your true spirit self a great unlimited love, a love that knows no distinction of kith and kin, or race, or creature, a love that can count no one, and no thing, as apart from it, and can only be satisfied when all have known its blessedness? It is a love that not only wipes out swiftly and utterly from the soul all possibility to hate, or to will evil, to feel resentment or jealousy, or bitterness, towards another, but it lays a stern veto on many of the human sentiments which are altogether in keeping with the recognised code of our social ethics. Thus no soul in whom this love has come to birth and lives, can any longer return evil for evil. Rather must it give blessing for evil; and if hurt arises it is always prone to find itself the hurter, even though it may be utterly innocent. Should the soul in whom it lives have given any hurt, that one hastens to confess the wrong, and can find no rest until he has received the forgiveness of sin. No pride of self can prevent his seeking forgiveness, nor can he stoop to the ordinary processes of legal justice in order to get his own out of him who has done the wrong, save at the great cost of violating the law of his very life, even the Great Love. It is the love of the new, or clean soul, and not the love of the old, or mingled soul, and to it all souls are equally sweet and precious, for it sees them only as they are in their pure or Christ essence. It has seen the white and shining soul of the Christ in them, and although through constraint of the yet limited mode of its physical existence, it may of sore need give its everyday activity to the service of the one, or the few, yet it is in reality serving the universal soul. Now this is indeed the Great Love, the God love, even the limitless Christ which has at last found a fit home in the soul. The cosmic Christ, the Holy One, of necessity responds to the cry of love, ay, even though that cry be utterly silent in the personal consciousness. . . .

This new-born Christ, the Love Body, in us, is the organon of all spiritual blessing. It alone can receive the divine afflatus which is the power of life, and in this holy aspect of its work it is the mediator between God and man. It is the blessed medium of all blessing; of holy and beautiful service, and in this aspect of its service it can give of its very substance for the nourishing of feeble souls. Its nature is to give and always give, and inasmuch as it thus manifests the pure or selfless love it is the very power and wisdom of God for the bringing to pass the well-being of humanity. Its very substance is of the gold of the love that has been purified, ay, purified in the fires of manifold tribulations of all the dross of the old self-seeking nature.

Endless would be our discussion of the mediatorial uses of this body of love in us. But these are only given as suggestions to awaken the spiritual imagination to a fuller consciousness of its manifold services.

Not only is this body of love the organon of the power of God, but it generates and stores in us the spiritual energy which alone is effective in the blessing or healing of the body and soul of man, and gives it forth according to the perfect ordering of the Holy Will or law of love. Thus can the Holy Will, or the Christ in you, say 'I will, be thou healed,' and inasmuch as the will of Christ has spoken in you, in so far shall the disorder be healed. For the gift of life or the work of effective healing is under the control of the will of the Christ-love within us, and this love is perfect in wisdom and knowledge. Therefore, when it indeed works in us, there will be no mistake of judgment on our part, for it is God who worketh in us. Thus, if you who seek to heal on the physical plane will only seek to heal those whom it is the will of the spirit of life to heal, you will ever work with the Holy Power or will of life and love.

INFINITUDES.

Two articles in the important January number of the 'Hibbert Journal' are rather difficult reading, and yet, taken together, the one supports the other, and both confirm the philosophy of Spiritualism. Professor William James gives an account of 'The Doctrine of the Earth-Soul and of Beings intermediate between Man and God.' Fechner was a scientific man, a professor of physics, and the inventor of the system of electrical measurements; he is also considered to have founded scientific psychology. Into his profound philosophical speculations he carried the analogies which he found to exist between the physical sciences, yet with due regard for the inevitable differences. Thus, as he argued:—

The vaster orders of mind go with the vaster orders of body. The entire earth on which we live must have, according to Fechner, its own collective consciousness. So must each sun, moon, and planet; so must our solar system have its own wider consciousness, in which the consciousness of our earth plays one part. So has the entire starry system as such its consciousness; and if that starry system be not the sum of all that *is*, materially considered, then that whole system, along with whatever else may *be*, is the body of that absolutely totalised consciousness of the universe to which men give the name of God.

Apart, however, from the question whether the earth, the solar system, and the entire physical universe are sentient organisms of different grades, Fechner's philosophy has an interest for the Spiritualist, for it recognises a series or hierarchy of beings intermediate between man and the Absolute. Professor James says:—

Ordinary transcendentalism leaves everything intermediary out. It recognises only the extremes, as if, after the first rude face of the phenomenal world in all its particularity, nothing but the supreme in all its perfection could be found. First, you and I, just as we are in our places; and the moment we get below that surface, the unutterable Absolute itself! Does not this show a singularly indigent imagination? Is not this brave universe made on a richer pattern, with room in it for a long hierarchy of beings? Materialistic science makes it infinitely richer in terms, with its molecules and ether, and electrons, and what not. . . . The thinness of our current transcendentalism is startling when compared with the thickness and articulation of such a universe as Fechner paints.

Dr. Cassius J. Keyser, Adrain Professor of Mathematics at Columbia University, New York, brings the mathematical concept of infinitude to bear on the theological notion of infinite existence. To the untrained mind, infinity is a notion that can scarcely be grasped, and an Infinite Being is only believed in by an act of that faith which is ready to believe the incomprehensible if not the impossible. Professor Keyser intimates that this is because, in these respects, thought transcends imagination: we can reason concerning that which we cannot imagine, that is, picture to ourselves. He states that the mathematical concept of infinity is as clearly and sharply

defined as any to be found in the range of science, and by applying this definition to the theological idea of an Infinite and Eternal, he shows that this latter idea contains nothing contrary to thought and reason, even if the imagination fails to grasp it as a reality. Infinity differs from finite quantities, however large, in that it can contain a part which is numerically equal to the whole. Thus, the sum of all positive integers is infinity, and so is the sum of all positive even integers, but the second sum is only a part of the first, and yet is equal to the whole: thus we see that what to finite conceptions is an absurdity, may be real and true when regarded from a higher standpoint.

But here is the comforting part of Professor Keyser's demonstration. After having reminded us of the old saying that nothing but the infinite can comprehend the infinite, and alluded to the implication that man is a puny creature with flickering finite faculties, he suddenly announces that man himself is infinite: not as to his body, of course, but as to his mind; and he proves it by an application of the mathematical test for an infinite quantity. Thus 'man is seen transfigured in the light of his genius, the soul comes to a sense of its own, and "yields not in dignity to grandeur divine." In the presence of such a vision the terrors of Naturalism dwindle and vanish.'

Spiritualists, from another point of view, agree that man is infinite and therefore immortal, and that between the finite and the Absolute there is room for an unlimited succession of progressive stages of existence.

PREMONITORY DREAMS, AND A WRITTEN WARNING.

The under-manager of a Derbyshire quarry dreamt that a chain broke, letting fall a heavy weight which killed a man in his quarry. He fell asleep again and dreamt that one of his men was wheeling a barrow across some boards when they collapsed—boards, barrow, and man being pitched some distance below. Again he awoke with a start, and declared that he would not go to sleep again, as he had had enough of such dreams!

Next morning he gave orders for every chain on the quarry to be brought to the forge to be thoroughly overhauled, but only forty-nine out of the fifty in use could be found. Later in the day a man was killed by a chain breaking; on investigation this chain was found to be the missing one—the only one not examined.

The first man at work the following morning found the words 'Beware of the fog' written in the dust on the floor of the smithy. Every man on the works was asked if he had written it, but everyone denied any knowledge of it. Again, it was in the month of June, and seemed to have no meaning. During the day, however, a fog gathered so quickly that it enveloped a man who had just commenced to wheel a barrow across a pit; he hesitated, but before he could draw back the boards collapsed, pitching him backwards on to a safe position, the barrow going below. Who wrote the strange warning, 'Beware of the fog'?

My friend, in whose employ the aforesaid manager now is, told me of a puzzling experience of his own. He was walking home on a country road one bright moonlight night when he saw a man in a state of collapse at the road side. He asked him what was amiss, and the man said that he felt very ill and could not proceed any further, as he was so weak he could not stand without support. My friend helped him up, and taking him by the arm, said he would see him to the village he was going to; however, when they had gone some distance my friend saw the gleam of a sovereign lying on the road, so, before stooping to pick it up, he deposited the man on the bank skirting the road and then went to pick up his 'find'—but it was not there, absolutely *non est*! Much puzzled, he turned to the man to help him up, only to find that he too had vanished!

Next morning he walked down the road again, and when he got to the spot—there was the sovereign!

J. FRASER HEWES.

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SCIENCE AND THE UNUSUAL.

Sir Oliver Lodge, in this month's 'Nineteenth Century,' delights us with a genial outflow of humour, not quite usual with him. It appears in a Paper entitled 'The Attitude of Science to the Unusual,' which is a reply to one by Professor Newcomb, the eminent astronomer and mathematician, who, many years ago, just touched our subject, then dropped it, and now confesses that he has heard nothing of mediumship for ten or twenty years. This being so, his genial and well-informed critic finds it easy to put him on the gridiron and toast him.

Professor Newcomb had the courage to say that 'nothing has been brought out by the researchers of the Psychical Society beyond what we should expect to find in the ordinary course of Nature.' That all depends upon what is meant by 'the ordinary course of nature,' and upon what so distinguished a man as the Professor 'expects.' If his range is, say, five times as great as ours, what would be extraordinary to us would be 'ordinary' to him; and what would greatly astonish us would be only what he would 'expect.' But the proportions appear to be reversed. It is he who seems to be limited; so much so that even telepathy is denied, and everything to which we bear witness is bundled up and flung aside as 'superstition belonging to a stage of intellectual development which the world has now left behind,'—that is to say, which Professor Newcomb has left behind. But what if the facts have left him behind? It is largely possible, as he admits inattention for the past ten or twenty years.

Deftly turning him over on the gridiron, Sir Oliver remarks: 'I do not know how it comes about that Professor Newcomb has not heard of what has been going on. I accept the fact, and consider that it amply explains his present attitude. With only the amount of experience to which he confesses, and with that unfruitful lapse of time, the impression of any reasonable probability of truth in the phenomena is bound to fade and become extinct.' Then once more Sir Oliver forks the Professor over, and finishes off with, 'Under those conditions I must suggest that the "maturity" of his opinions is hardly an advantage.' Such things need to be 'fresh.'

The learned Professor, however, may be indifferent to all this, because he takes the high ground that all the phenomena of what he calls 'Occultism' are impossible and unscientific; and the wave of his hand which dismisses it knocks the Bible off the stand. Belief in witchcraft

has gone, he says, and 'with it disappeared the belief in every form of mental interaction otherwise than through the known organs of sense,' upon which Sir Oliver reminds him that quite possibly our 'organs of sense' have not yet fully revealed all their possibilities, and that the universe probably contains much that is not yet manifest. But the Professor says that phenomena which cannot be controlled, or commanded, or made experimentally continuous, are beyond the pale of science. That is quite likely: but by 'science,' in that case we can mean only so much of the realm of Nature as certain men have taken in: and it is entirely improper, not to say ridiculous, for these certain men to assume that the territory they have staked out contains all the gold.

Professor Newcomb ventures upon an illustration which delivers him into his critic's hands. 'Sir William Crookes,' says Sir Oliver, 'discovered cathode rays; and behold every laboratory in the world was at work, and presently X-rays and radium resulted. About the same time Crookes also discovered, or at least published some observations upon, certain unexplained physical movements and materialisations: but, in this direction, Professor Newcomb implies, nothing has securely been established at all.' Why? Simply because the laboratories and the laboratory men were ready for the first, and not for the second. 'Discoveries of the first class,' says Sir Oliver, 'belong to the domain to which all men of science, and indeed the general public, have become by habit inured. Observations of the second class belong to a new and mistrusted region, full of danger, and strewn with the bones of former explorers': and then he adds the pregnant remark: 'There was a time when a not dissimilar assertion could be made of the first class of observation likewise.' Yes, the bones of first explorers lie all along the road traversed in the march of man, until 'the solid macadamised road of orthodox science' is reached. But, along other roads, first explorers are marching now, and depositing their bones.

Sir Oliver Lodge, as a Psychical Researcher, is still keenly alive to the discomforts of passing over into the territory of the poor relation, Spiritualism. He, in common with Professor Newcomb, dislikes the 'atmosphere,' but he has done his best to 'overcome' his dislike. He also feels how irritating it is to have thrust upon your notice 'crude narratives and cheap marvels which will not stand the strain of careful inquiry': and alas! it is well known that the subject has 'the unfortunate knack of attracting the attention of cranks and weak-headed persons all over the world.' He also is 'quite ready to feel something akin to contempt for the outlying partly savage territory not yet incorporated as a state.' It is indeed all very distressing, but Sir Oliver comforts himself with the reflection that the region 'over the border' 'I and others are trying to reduce to something like order.' But really now, has it all been so very savage and disagreeable 'over the border' until now? And is it not about time to stop this air of superfine superiority?

Sir Oliver's welcome Paper concludes with a keen examination of the Professor's really extraordinary criticisms and assertions concerning the Proceedings of the Society for Psychical Research, and we are not surprised when, at one point, he says of a certain trick of controversy that he is never able to explain it in a polite and conciliatory manner, as he would wish. The learned Professor's lapses can only be accounted for by remembering his naïve confession that he has been out of the field for ten or twenty years.

Much has been made of Sir Oliver's statement in this Paper, that 'popular incredulity is, and will be for some time yet, eminently desirable': and the reason he gives

is that wholesale acceptance, as a sudden change from complete rejection, 'would initiate a new era of superstition.' Possibly: but that does not appeal to us as a reason for coming to the conclusion that it will be wise to leave the facts in the hands of 'students of science,' to 'assimilate and digest them into pabulum meet for the multitude.' We have a natural dislike for such food.

IRRATIONAL 'RATIONALISM.'

We have already referred briefly to Dr. Charles Callaway's 'Open Letter to Sir Oliver Lodge' in 'The Literary Guide' for February 1st. On a closer examination his argument contains the admission of its own inadequacy: the inability of material science to deal with anything beyond the material. 'Matter and energy,' says Dr. Callaway, 'are immortal; but of the immortality of their sensible manifestations science tells us nothing.' With regard to everything beyond and above matter and energy, physical science can tell us nothing; but did it ever strike Dr. Callaway that, for that very reason, it can *deny* nothing? No science can tell us anything about that which is outside of its domain, and physics can neither affirm nor deny anything about those things which, as Aristotle knew, are beyond the physical.

Dr. Callaway makes a comparison which is entirely beside the mark. He reminds us that when a drop of water is converted into vapour 'it loses liquidity, and so, when a human brain decomposes into its chemical elements, it loses consciousness.' But what if the human brain, as physical substance, never had consciousness? The brain is a mere mechanism, comparable with a telephone instrument or a Marconi receiving and transmitting station. The telephone or the wireless installation is not conscious, and we cannot judge of the character of the messages by taking it to pieces and examining its mechanism. The consciousness is in the operator, and as to the operator of *our* signalling apparatus we can only say that we cannot see him with our physical eyes and cannot tell by what process he, the thinking self, uses the brain for his own purposes, both of governing the body and of communicating with others, whether by speech or by thought-transference. Nor do we really know whether the physical brain plays any part in thought-transference or not, beyond the recording and uttering of the message when received.

The etheric undulations—if such they be—by which thought-transference is effected may, for aught we know, be set in motion by the 'etheric' or soul-body without the aid of the physical brain; that is, two spirits incarnate may communicate just as two spirits can do when freed from the body. The body may not even be a limitation or a hindrance to their communication with each other; the only difficulty may lie in making the message known to the outside world through the physical instruments of mundane expression—the brain and the organs which it controls. The 'medium' or 'sensitive' would then simply be the person who is able to give out to others the messages that the medium's inner self receives from other selves in or out of the body.

If consciousness is not a 'property' of matter, then the first part of Dr. Callaway's argument falls to the ground. We shall not here follow him into the discussion as to whether or not an ant or a bee has individuality or personality, or as to whether evolution is a blind experiment or a guided process. We understand that the same gentleman is to address 'open letters' to Dr. A. R. Wallace and to prominent theologians. We hope that Sir Oliver Lodge and Dr. Wallace will reply, and show the irrationality of these 'Rationalist' arguments.

THE SPIRITUAL ELEMENT IN EARLY ITALIAN ART.

BY THE REV. LUCKING TAVENER.

An Address (illustrated with lime-light lantern reproductions of many pictures) delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, January 14th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, vice-president, in the chair.

(Continued from page 68.)

Though in a far different form from the work of Fra Angelico, Donatello is nevertheless a master in the way of thoroughly representing the work of the spirit upon the material form. Angelico seems to see the spirit form quite independent of the human body; but Donatello sees the spirit at work upon matter.

I feel I must show you the St. George of this artist. It is his representation of the English patron saint, and in it we see a far more placid form than most of that master's works. The English visitor in Florence is glad to come across St. George of Merry England, standing upright in his niche on the wall of San Michele. The bas-relief, which is not seen in my photograph, represents St. George slaying the dragon. That is the ideal for England: the pure spotless knight, in armour bright, bareheaded in reverence, but ready with sword and shield to do service for the God of all in any righteous encounter against evil. Donatello has given a fine pose to the youthful knight, and the fixed determination shown in the pose of the head, with the firm step and manly bearing, would say that not unnecessarily will he use his sword—but valiantly will he fight for the redressing of wrongs and the rescue of the oppressed.

I like the head of the saint of England given by Donatello. Here is a photograph of that head seen in profile. It is very classical when seen away from the armour, and I do not wonder that some have said that it is equal to any of the rarest sculptures of Greece or Rome. The face seems full of confidence and pride of generous strength: there is no vanity in it, or self-consciousness. Its chief attribute is fearless simplicity. It is appropriate that it should resemble Greek sculpture, for the legend of St. George and the Dragon, which we English have appropriated, has a definite link with the Greek legend of Perseus, Andromeda and the Gorgon.

I wonder how often the legend of our patron saint is in the minds of our leaders—its spiritual strength, if embraced more by us, would soon lift us up to lofty heights as champions of the Lord against all kinds of evil.

Della Robbia ware is a splendid substance for permanent art, for its smooth glossy surface renders it proof against all harm from climate or weather. The consequence is that it is used for outdoor lunettes and panels very largely in Italy. The brothers Andrea and Luca della Robbia gave it the name by which it is known. If we agree that decorations of a beautiful kind have their influence upon ordinary passers-by, then the works in Della Robbia ware have played a good part in the religious development of Italy. You have not to go into a church to hear the sermons preached, for they are seen in solid material and bright colour over the doors and in the walls of the churches. They attract attention, for they are very bright, having a white enamel surface relieved by a peculiar blue colour and an equally peculiar yellow. On the grey sombre walls they are a pleasing relief. Here is a presentation of the adoration of the Babe Jesus: it is of a conventional pattern common in those days. Fra Filippo Lippi painted many such designs and the Robbia brothers executed many similar panels. This one, the well-known Bambino, is of the same ware, coming from the Robbins' studio. Quite a large series forms a kind of frieze round the courtyard of a foundling hospital in Florence. These lovely little figures are favourites with visitors to Florence. As you can see, they are circular medallions made up of several tiles. Wrapped in swaddling

clothes these little infants seem to look down upon the passers-by as if seeking their pity and help.

There is no need for me, before this audience, to dwell upon the great Florentine conflict due to the rise of Greek learning and the development of what was known as the humanities. Here is a picture which has only recently been discovered ; it is certainly the work of Botticelli, and represents the rise of man from the brute stage to his higher self. The figure of the half-man and half-goat is the partly awakened man—the savageness of the earlier generations not properly emerged from animal propensities. The female figure is that of Pallas, the Goddess of Wisdom. In its local setting it stands for the Medici family overcoming vice and anarchy ; but in its broader aspect it is the realisation by developing man of the higher wisdom that yet awaits him.

We are forced to recognise the influence of Lorenzo di Medici in the revival of ancient learning, and with it the growing spiritual vision, although, personally, Lorenzo had very little share in the spiritual life of his time, but his opening of the doors to the classical culture made also a way for the revival of religion and piety. He himself was the centre of a circle of friends who were noted for their voluptuous sensuality, political intrigue, and social crime. The great movement in which the names of St. Francis, St. Dominic, Savonarola, Dante, Erasmus, and the leaders of the reformation occur, is to me a wonderful working of God—for it was a movement which stretched its influence over several centuries, went on, as really a part of Lorenzo's movement, though the spiritual side of it went on, not promoted by him but in spite of him.

The great figure of religion in his time was Lorenzo's great opponent, though in a way Savonarola was servant and Lorenzo patron and master ; but Savonarola's great influence and witness for purity and righteousness was the chief redeeming feature of the social and political condition of Florence. In the isolation and quietude of his own cell in St. Mark's, Savonarola believed he had definite orders from the unseen world to witness against and so denounce the whole governing body of his beloved city of Florence. His motto was : 'Christ shall be King of Florence' ; and though his campaign against the Pope and Lorenzo may have earned him the title of fanatic, he did his best to purify the city and set up a lofty standard of Christian life. The unseen but real spiritual realm was very vivid to him, and his sermons were inspired by his visions ; in fact, his whole actions were under the complete control of spiritual power.

One of his followers has left us many priceless works revealing the conflicting elements of this stormy time, for Botticelli is the artistic representation of the best of both sides of this wonderful age. At one time painting by order of Lorenzo, at another time illustrating sermons of Savonarola, he was always throwing over his work the glamour of his strong personality.

This picture of the Madonna is very characteristic of Botticelli. All the devotion of the earlier artists seems to be concentrated in him. The sad, pensive face expresses the artist's thought of the general neglect of his contemporaries for the vital ideas of religion, and his sorrow over the ignoring of spiritual things. The sad mother in Botticelli's paintings is lamenting that the ideals of her son are brushed on one side and heeded not ; and she knows that in such neglect they miss the best that life can offer.

Great though Savonarola's influence upon Botticelli was, it was not sufficient to induce him to throw his pictures into the bonfire of vanities ; but the preacher was able to persuade the artist to give up secular subjects and paint only those things that would help on the growth of the spiritual life of the people.

The original of this picture by Botticelli, the 'Nativity,' is not many yards from us. I was standing before it once again to-day, impressed as much as ever by its loveliness and full expression of the spiritual of Christianity. Dean Farrar once said of it : 'I have always regarded it as one of the sweetest and most far-reaching sermons ever preached on the inmost meaning of Christmas Day'—and Farrar was not far

out. See how Botticelli has strained to the utmost all the power of Art to express the ineffable joy of the coming to this earth-plane of the Christ-spirit. There is joy in heaven, joy on earth. The dark pinewood is the symbol Dante always used for the tangled forest of human life ; there, in its midst, is the white impregnable rock of ages, and upon it is the Bethlehem manger, with the child Jesus and Mary and Joseph, together with the ox and the ass—the animals that man has left forever. For the realistic eye the painter should have stopped there, but he has filled the atmosphere with the spirits of angels, twelve of whom are dancing for joy in the heavens, with the peace branches of olive and myrtle. Their robes and wings are of white, red, and green ; red for love, white for innocence, and green for hope. Angels are dancing also upon the roof, and angels guide Gentiles and Jews to the manger where the Christ-child rests ; and below, mortals are being embraced by angels in mutual joy for the coming of the blessed spirit to earth, bringing peace and goodwill to men. See also in the clefts of the rock the little evil spirits seeking to hide themselves from the pure effulgence of the coming of heavenly glory to earth.

With Botticelli we must name Ghirlandajo as working during the rule of Lorenzo in Florence. He was a goldsmith in youth, and carried into his great altar pieces the gift of painting accurately and carefully the small details. In these two painters we see the culmination of the great spiritual school of the early Italian painters. I show you two pictures by Ghirlandajo. This is the Adoration of the Shepherds. The artist travelled much and put into all his work some reminiscence of the sights he saw. This Nativity is reminiscent of his visit to Rome. It bears 1485 as a date. A background of one of the Italian cities. In the foreground he has put his own portrait beside that of his patron Lorenzo. Corinthian pillars do duty in supporting a thatched roof, and a Roman sarcophagus is put in the picture for a Bethlehem manger. At first sight all the details seem out of place in a picture of the Nativity of Jesus, but they were not thought so in those days, because the artists and the true leaders of religious life knew the inner meaning and present power of the birth of Christ in the world. Note, before looking at the next picture, the crowding of incidents into this one. An angel appears to the shepherds on the hill, and a procession of kings, passing beneath a triumphal arch, is making its way to do homage to the babe which represents the spiritual element in the material world. Here, also, is another similarly worked-out scene. In the far distance the angel appears to the shepherds ; in the middle distance is the massacre of the innocents ; and there is the Italian city also. The Italian city, to remind us that Christ came for Italy as well as Palestine. The architectural details, to tell us that the spiritual is not out of keeping even with classical, or, as we are pleased to call them, Pagan times ; and the crowd in the foreground, of all kinds of men, women, and children, suggesting that religion is for all people.

Thus we have seen, but oh, so slightly, the earnest efforts of the painters of the thirteenth to the fifteenth century to make known the truth that man is not only the developed beast of the field, but the *arcana* where dwells the spirit of God : 'Thou hast made him but little lower than the angels and hast crowned him with glory and honour !' How we ignore the best part of ourselves ; how we slight the potentiality of the divine that lies imprisoned within us !

In times when it was difficult to profess the spiritual life these early Italian painters witnessed by figure and symbol the loftiness of the nature of man, the blessed privilege he has of being surrounded and indwelt by forces from God himself. In their works, sometimes artistically crude, they taught the people of their own day the highest spiritual lessons, and those works remain for us in the churches and galleries of the Italian cities, and fortunately in our own galleries, to remind us that worldly prosperity is not the greatest boon that can befall us, but that we should live in the consciousness that there are heavenly forces about and within us which, if we will allow them, will lift us up to spiritual heights, sufficient to make us realise our co-working together with God.

'Behold what manner of love the Father hath bestowed upon us,' for such as we are—but 'It doth not yet appear what we shall be: when He shall appear we shall be like Him.' I shall be satisfied when I awake in His likeness! (Loud applause.)

The proceedings terminated with a hearty and unanimous vote of thanks to Mr. Tavener for his valuable and instructive Address.

'IAN MACLAREN' A SPIRITUALIST.

The following interesting testimony to the spiritualistic experiences and belief of the late Rev. Dr. Watson, better known as 'Ian Maclaren,' is taken from the 'Life of the Rev. John Watson, D.D.,' by Dr. Robertson Nicoll.

'When he was living in Logiealmond Free Manse, he had a housekeeper who worked for him during the day and returned in the evening to the village, leaving him alone. One night, he said, he heard footsteps in the room above. They came downstairs very slowly, halted before his door a moment, then continued down to the kitchen. Although feeling somewhat nervous, he opened the door and called "Martha," wondering why his housekeeper had stayed so late. He received no answer, and went downstairs. No one there. He searched the whole house. Every window and every door was locked, and yet he says he was working and in no way sleepy.'

'On another occasion he heard a tremendous crash in the kitchen like the falling of a great number of dishes. He hurried down, but everything was in its place, and the room was cold and empty. He believed thoroughly in the supernatural nature of these strange occurrences, and had a *fervent conviction of the reality of spiritual communications*. Though he did not tell his stories to everyone, he would relate to some that one day he felt an uncontrollable desire and anxiety to see a friend in Glasgow. Believing thoroughly in the mysterious impulse, he journeyed north without delay, and was in time to speak to his friend before he died. While visiting one afternoon he suddenly had a strong desire to see a certain member of his congregation. It seemed absurd, however, to yield to this vague feeling, because it meant a long and perhaps useless walk in the opposite direction. He resisted it for some time, but at last surrendered his will and turned and reached the house. "Oh, Dr. Watson, how extraordinary and how fortunate!" the lady of the house said. "My daughter is taken suddenly very seriously ill, and she has been terribly anxious to see you, but of course we knew that you would not be at home." He had some curious compact with his mother, which was made on her death-bed, and he firmly believed that he was in touch with her all his life. He called it his mother's *Tryst*, and said that this influence had been a great bulwark against temptation. The inquiries of his friend, Sir Oliver Lodge, and the Psychical Research Society, of which he was a member, moved him to the profoundest interest. He considered the *veil between the two worlds to be very thin*. Along with his friend, Henry Drummond, he studied the subject of hypnotism at Edinburgh, and within two years of his death he was making a close investigation of patients under hypnotism in the consulting rooms of a scientific doctor. Spiritualism interested him, I think, not so much from a scientific as from a religious standpoint. Though Watson did not trouble sceptics with his spiritualistic views, he was unusually intolerant on the subject, and did not hesitate to describe the people who sneered at Spiritualism as ignorant fools. I may add that the shadow of early death brooded over his most intimate talk and letters, and that amidst the crowding engagements of his prime he seemed to be very conscious that all these wanderings were drawing towards the inevitable rest.'

'LIFE AND MATTER,' by Sir Oliver Lodge, is just about to be placed on the market by Messrs. Williams and Norgate, at 6d. net. The author has to some extent simplified the edition, and a short glossary of technical and philosophical terms has been added.

IS SPIRITUALISM DANGEROUS?

On Wednesday evening, February 3rd, an address on 'Is Spiritualism Dangerous?' was given by Dr. Stenson Hooker, at the Holborn Restaurant, to the members and friends of the Spes Bona Club. Dr. Hooker prefaced his remarks by defining the term 'Spiritualism' in relation to this particular question. To one, he said, it might merely mean the bare fact of communing, in whatever way was possible, with those who had passed from the physical world into the world of the 'unseen'; to many the term would imply the constant attendance at séances, and a succession of visits to mediums, experiments with planchette, &c. Is the prosecution of this research, on the whole, going to result in harm or in good? Now, we should all be prepared to admit that we, who are supposed to be educated and more or less cultured people, have a heavy responsibility laid on us in the matter: because, if we advocate here and there and everywhere the prosecution of psychic phenomena, and the cultivation of 'psychic gifts,' though we may claim to be balanced, sober-minded, unemotional students of the occult, yet we must at the same time remember that others, perhaps less balanced than we may be, may be carried off their feet and get a sort of mania or intoxication regarding spiritualistic research. If the present boom in occultism is likely to bring about mental aberration or physical depletion to many, then, instead of encouraging the prosecution of this study, it would certainly be the duty of doctors and teachers of all-round health to point out plainly the dangers.

There was no question in the speaker's mind of the mere fact of spirit communion; the question for discussion that night was whether, upon the whole, the prosecution of the means for this communion, and the communion itself, resulted on the whole in good or in ill. He wished to lay great emphasis on the fact that there was a danger in making ourselves unduly 'negative' if we were wanting in either physical strength or in balance and poise of mind; in such cases, the pursuit of the research by means of mediumistic power could only end in mental and physical deterioration. If, then, we are determined to develop 'psychically,' let us first be quite sure that our physical health is sound and that we have perfect self-control. Many do not attend to these points, and the result is sometimes disastrous, as he had seen in the case of patients and friends.

On the other hand, he knew of many strong, sane and sober-minded mediums and others who are really fine specimens of humanity, and who are leading busy, practical lives. He was also prepared to admit that through the aid of mediumship great comfort and untold consolation had been afforded to innumerable mourners, but he argued that a still more worthy thing should be longed for and sought for than even to be convinced of the presence of certain particular individuals, whether dear relatives or not; and that was, an earnest and continual desire, which in itself is a prayer, that we may have brought into our sphere spiritual influences which are of the highest and most advanced kind; this was a perfectly safe and desirable attitude of mind; we should thus make sure of not only bringing around us our departed relatives, the desirable ones, but perhaps also others from realms higher than those to which our relatives or friends had attained.

Mr. H. Blackwell, during the discussion which followed, pointed out that to know a danger is to recognise the remedy, and Spiritualists in general realise that spirit friends are invariably also spirit helpers. He related two instances of preservation of lives from fatal accident through the intervention of spirit friends, and one instance of a well-known public medium who had developed intellectually through his acquirement of and progression in mediumistic gifts.

Mr. Dudley Wright referred also to the well-known case of Dr. Andrew Jackson Davis. Spiritualism, he said, suffered from the lack of any central organisation, so that any irresponsible individual can speak from any public platform and propagate, as Spiritualism, teachings which would not be accepted by the leaders of the movement. The principal

lecturers and mediums were unanimous in directing attention to the folly of too frequent attendance at séances, and of devoting too much time to the development of psychic gifts. He pointed out that Professor Barrett had questioned whether very many people had been driven to insanity through Spiritualism. The science had brought joy and comfort to many, had exercised a beneficent influence over a large number, and he, personally, did not believe there was any more danger attached to the pursuit of psychical than of physical sciences, but wise and careful direction was necessary in each.

Dr. Stenson Hooker, in reviewing the discussion, said that the general opinion of the meeting seemed to be that the pursuit of Spiritualism was not dangerous when undertaken wisely and under good conditions and teachers; but again he would urge all present to develop, not on one line alone, the psychic, but on *all* the planes of their being—the physical, the mental, the spiritual; there alone was safety and sanity.

[It is about time that the allegation that Spiritualism is a fruitful cause of insanity was dropped—especially by believers in mental science. To dwell on 'dangers' is to suggest them, and thus bring about the evil. We have again and again refuted the charge that Spiritualism fills the mad-houses. Some years ago Dr. Eugene Crowell collected statistics from asylums showing that out of 23,333 insane persons, 412 were reported insane from religious excitement and only 59, or about one-quarter per cent., from excitement caused by Spiritualism. In the 'British Medical Journal' for February, 1879, it was reported that out of 14,550 cases in American State Asylums, only *four* were ascribed to Spiritualism. Yet the false statement continues to be repeated, while the authentic facts are ignored. We have no doubt that there are a number of persons in lunatic asylums, who if they or their friends understood Spiritualism, would speedily be released, and we firmly believe that Spiritualism has saved more persons from lunacy than it has driven into the asylums.—ED. 'LIGHT.]

THE TROUBLES OF THE THEOSOPHISTS.

We learn with much regret that the trouble in the Theosophical Society over what is known as 'the Leadbeater case' (which we had hoped would be privately and wisely settled), has at length culminated in a most deplorable division in the ranks of the members. Had a less able and popular individual been involved there would probably have been no 'second thoughts' in the matter. However, the mischief has been done, the breach has widened, the story has got into the papers, the 'Theosophical Review' ceases with the February issue, and the editor, Mr. G. R. S. Mead, says in his 'Farewell': 'I can no longer appeal to the public on behalf of the Theosophical Society, as I have lost confidence in its president and its chief officials.' This decision, he says, 'has been taken after long and most serious consideration, not for personal reasons,' and 'I shall never cease to labour with love and devotion to make accessible those priceless treasures which are to be found in the highest theosophy of all traditions, past or present.' We trust that good will eventually result from all this stirring of the waters and, in the meantime, as interested onlookers, we extend our sympathetic good wishes to all who are doing what they feel to be the highest, the purest and the best.

PADIHAM, LANCASHIRE.—A resident of Padiham would be pleased to meet with earnest inquirers willing to join a home circle at which table phenomena and rappings occur. Address 'A., Padiham,' care of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

COMMENTING on the recent terrible earthquake, 'The Nautilus' says: 'We long to put some of the poor horror-struck refugees to bed in our best room and comfort them and help them to live and love again. Surely calamities soften us to new realisation that the whole world is kin. But the dead! they pay the price for our lesson? Oh, no. Death is the door to new life, no matter how it comes. Give me an earthquake rather than cancer or tuberculosis. An ancient seer said, the dead are "taken away from the evil to come." Further, the earthquake has given an opportunity to raze the obsolete and effete and corrupt, and to build more stately and sanitary mansions—physical, mental, and spiritual. Opportunity for kings and queens to get near the people; for nation to get near to nation.'

THEORIES ON CRYSTAL-GAZING.

From its very nature, crystal-gazing has a fascination for the beginner in psychical experiments, partly because it can be tried at one's own home and without the necessity for securing the assistance of other investigators, partly because of the pleasing anticipation of seeing 'pictures,'—or at least of seeing something—and 'seeing is believing!' In the 'Strand Magazine' for February, Mr. F. A. H. Eyles writes on 'Crime and the Crystal,' with a sub-heading, 'Has Crystal-Gazing a Scientific Basis?' Mr. Eyles describes certain well-known instances of veridical visions in the crystal, related by Mr. Myers and others, and gives a detailed account of the 'Foxwell case,' which was fully reported in 'LIGHT' at the time, in which Mr. Von Bourg saw the body of the missing stockbroker floating down the Thames, and received by impression further particulars as to where and when it would ultimately be found. Mr. Von Bourg also described to the writer several other instances in which crystal-vision supplied the clues to losses or thefts of property, or other mysteries. Illustrations are given, showing the crystal in use, and the manner in which pictures are formed in it, *i.e.*, purporting to represent what the user of the crystal actually sees.

As to the theories, another West-end practitioner of the occult is quoted as ascribing the visions 'to thought-transference, not necessarily from the person consulting the crystal-gazer, but through him from others.' Thus, as this medium maintains:—

It is possible for the crystal-gazer to get information you are not aware of, through you, about your friend Brown, and that it is all thought-transference, the gazer getting it, not from the spirit, as some persons may suppose, but from Brown. In other words, your subconscious self in the first place gets the impression that has to be conveyed to the conscious self, and the vision is hallucination. The use of the crystal is its aid to concentration and visualisation.

According to this view, the crystal is a means by which the subconscious self conveys information to the conscious self: but as regards the source of that information, we do not see why the subconscious self should not obtain it as easily from the spirit of a deceased person as from the mind of a living one. The 'subliminal' may simply be that portion of our being which is affected by spirits, excarnate or incarnate, but which cannot always bring the knowledge to the surface of the normal waking consciousness. As the writer of the article points out, the theory of thought-transference from the living may fit many facts, even those of apparent prevision, when the event foreseen already exists in some person's mind as an intention; but, he adds, 'in the Foxwell case thought-transference will hardly fit the prevision of the actual hour and day, six weeks in advance, of the recovery of the body.' Though some may say, 'it was a happy shot,' the writer continues: 'The universal experience of those who have investigated the occult is that there are far too many of these "happy shots" to be all merely coincidences.' In fact, the prevision of events which, in their details at all events, are not in any person's mind as intentions or expectations, is a mystery we cannot at present profess to solve.

THE two greatest discoveries of modern times, in the opinion of Mr. B. Fay Mills, are, first, 'the creative power of mind and, second, that man can control this power. If now we can add to this the means and methods by which this can be brought about, the twentieth century will equal in human development all the preceding centuries put together. . . . We are learning by what is popularly called the law of suggestion to draw upon these indefinitely great powers to assist in all that makes for human welfare.'

WITHOUT re-opening the interminable discussion on reincarnation we may remark that it is a curious and rather anomalous circumstance that while Eastern people regard reincarnation as an irksome necessity—a doom to be escaped—a fate to be endured but not desired, many Western thinkers seem to regard it as an experience to be anticipated with pleasure. While to some it represents a species of treadmill discipline, to others it appears to offer a prospective heaven on earth. Evidently a great deal depends on the point of view with regard to the value of this present life.

JOTTINGS.

We are pleased to learn that within the past few months some cautious and capable British 'Researchers' have been on the Continent holding test séances with Eusapia Paladino. The investigation was of the most rigorous kind, the conditions instituted being such as to preclude the possibility of conjuring, and that the sceptical inquirers are thoroughly convinced of the genuineness of the phenomena which they observed. Detailed reports are likely to appear in due course in the S.P.R. 'Proceedings.'

'Self-help through self-knowledge' is the motto of 'The Nautilus,' and its breezy optimism is as bracing as an east wind. Here is a tonic administered to one who desired to know how to develop will-power: 'Will is developed through commanding one's mental and physical activities to useful ends. Practice in intelligent service makes a strong will and nothing else does.'

Here is another bracing thought regarding indecision: 'To develop power of decision, use it. Make up your mind that the vital thing is to decide. In small things compel *instant* decision and compel yourself to *stand* by that decision. In this way you develop the *confidence* and readiness that will enable you to decide important matters quickly and aright.'

The monthly programme, for February, of the Handsworth Society of Spiritualists is worth the attention of other societies who are seeking to stimulate interest among inquirers and others. It gives a useful list of books, which the society supplies on easy terms. The following amusing 'advertisement' is inserted: 'Lost.—A parcel containing an ounce of mythology, a bunch of creeds, packet of orthodoxy, the pedigree of a sceptic, and the prescription how to become a Spiritualist. The finder may keep all but the last item.' We should suggest that the last item might be just what would prove most valuable to the finder. One who is already a Spiritualist no longer needs it. The quotations given under 'Spiritualism and Otherwise' are worthy of attentive reading.

'I have taken "LIGHT" for the last nine years and it has been most helpful to me in my study of Spiritualism.' 'I have enjoyed reading "LIGHT," though not in agreement with all the religious ideas therein at times discussed.' 'I am grateful for the clear explanations of religion as touching Spiritualism which have been given in "LIGHT." The foregoing extracts are from letters from three subscribers who reside in the Isle of Wight, South Wales, and Essex. We quote them as examples of the appreciative comments which are made by our readers. There must be many thousands of persons who are at present ignorant of the existence of 'LIGHT' who would be equally pleased, if they could only be induced to read it regularly. We shall be glad if those who themselves value 'LIGHT' will help us to bring it before the notice of these people.

The Paris correspondent of 'The Morning Leader' of the 9th inst., in his report of the tragic death of M. Catulle Mendès, says: 'He seems to have been haunted by the fear of a terrible end, and, what is stranger still than this presentiment, he actually predicted the manner of his death.' Asked, on one occasion, how he would like to die, he said that if he had his choice it would be at table, then, 'suddenly growing grave, he continued: "But that is not how I shall die. When I think of my death I have before my eyes, as it were, a vision of horror, and I have the feeling that I shall disappear in a catastrophe—in the burning of a theatre or a railway accident." Some time after that a friend was recalling to him another of his sonnets, and Mendès remarked, with a sigh: "May I die as I have sung, but I shall not have such luck, as you will see. Instead of having flowers, lights, women, and wine, I shall die a fearful death all alone in the night."

There were two other interesting items of news in the same issue of 'The Morning Leader.' The late Mr. James Henry Stone, of Sutton Coldfield, said in his will: 'If my children, who benefit under this my will, would give £100 to the Bluecoat School in memory of me, it would please me if there be any intercourse between this world and the next.' The other incident was the following: 'Mrs. Harding, wife of the manager of the Derby Corporation Tramways, dreamt on Sunday that her house had been broken into by burglars. When she returned home on Monday afternoon, after leaving the house unoccupied for half an hour, she found the place had been ransacked, a considerable sum of money and jewellery having been taken by the thieves.'

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

Spirit Interlopers.

SIR,—I was greatly interested in the article on 'Spirit Interlopers' in 'LIGHT' of January 30th, as a friend and myself are suffering persecution on the part of an undeveloped spirit who spoils all our messages from friends—and we have had some most comforting and beautiful ones. We have argued with him, tried to be kind to him, commanded him, but all in vain; he gets worse instead of better. We should much like some advice as to how to deal with this person who, according to his own tale, is earthbound in consequence of his exorbitant love of money. He calls himself Clement Forrester, and says that he passed over in 1734 at Ilchester: but whether this is true or not we have no means of knowing. All that we do know is that séances which were to both of us most interesting and delightful are nothing but a waste of time and an aggravation. Can anyone tell us what to do?—Yours, &c.,

HILDA.

Mr. W. T. Stead's Experiences.

SIR,—Mr. W. T. Stead's account in the 'Fortnightly Review' for January of how he became a believer in Spiritualism, was republished in some of the newspapers of America and attracted much attention. Anything Mr. Stead writes is read here with the deepest interest by thousands of his friends and admirers. In an interesting 'interview,' which was cabled to the Press here, Mr. Stead tells of the letters he receives through his own hand, automatically moved, from his eldest son, who died a little more than a year ago, and says:—

Willie's letters are simply splendid, they are exactly like him and full of his characteristic spirit. He talks with me at great length and tells me everything he sees, how he feels, and what his hopes are respecting myself and other members of the family. He says that the spirit world is quite as anxious to establish communication with this world as we are with it.

For many years I have known that spirit communications were a reality. I declared my faith to this effect at a time when I knew that the assertion would injure me in all my worldly relations. My declaration of faith did injure me. It tended to discredit me in business and placed me under suspicion among many of my friends whom I valued most highly.

The loss to me was great, but it was quite insignificant when compared with my inexpressible gain. I would not give one of the letters written me by my departed boy for many times the worth of all we sacrificed.

To-day's general ignorance respecting spirit communications will be put to shame, just as ignorance always is. Disbelief is a characteristic of the human mind and yields only to demonstration. But the time is not far distant when it will yield respecting this matter, as it has yielded respecting so many others. In my opinion, not only experts, but ordinary men will be able to communicate with those who have gone before. It is all a question of faith and of knowing how.

The method whereby ordinary people may communicate with their relatives and friends, whom they ignorantly suppose to be dead, I shall shortly attempt to make plain. Undoubtedly the greatest development lying before the present century will be the bridging of the gulf between this world of change and the future world of changeless immortality.

Many of us are awaiting the explanation promised in the last paragraph. Evidently Mr. Stead's son has as definite a work to do on the other side as he had here (as, doubtless, we all have), and it surely must be the greatest possible consolation to his father that his work is likely to be the means of rescuing many souls on earth from despair, since it will help to enlighten them on the important subject of their immortal destiny.

Permit me to add a word about the high estimation in which some of us hold 'LIGHT.' Your editorial comments are exactly to the point every time, and though always dignified are never dull.—Yours, &c.,

Washington, D.C., U.S.A.

G.

The Burtons on Spiritualism.

SIR.—‘The Romance of Isabel Lady Burton’ has the following on the subject of Spiritualism: ‘It was during this stay in London that the Burtons attended a meeting on Spiritualism, at which Burton read a paper, and Lady Burton made this speech:—

“It appears to me that Spiritualism, as practised in England, is quite a different matter to that practised in the East, as spoken of by Captain Burton. Easterns are organised for such manifestations, especially the Arabs. It causes them no surprise, they take it as a natural thing, as a matter of course, in short it is no religion to them. Easterns of this organisation exhale the force; it seems to be an atmosphere surrounding the individual, and I have frequently in common conversation had so strong a perception of it as to withdraw to a distance on any pretext, allowing a current of air to pass from door or window between them and myself.

“There is no doubt that some strange force or power is at work, trying to thrust itself up in the world, and is well worthy of attention. When I say ‘new’ I mean in our hemisphere. I believe it to be as old as time in Eastern countries. I think we are receiving it wrongly. When handled by Science, and when it shall have become stronger and clearer, it will rank very high. Hailed in our matter-of-fact England as a new religion by people who are not organised for it, by people who are wildly, earnestly seeking for the truth, when they have it at home—some on their domestic hearth, and others next door waiting for them—it can only act as a decoy to a crowd of sensation-seekers, who yearn to see a ghost as they would go to a pantomime; and this can only weaken and degrade it, and distract attention from its possibly true object—Science. Used regularly, as we have all sometimes seen it used, after misleading and crazing a small portion of sensitive persons, it must fall to the ground.” (Page 614).

I wonder whether any record has been kept of Sir Richard Burton’s paper, it would be very interesting to read it. A man of whom his wife wrote: ‘He examined every religion and picked out the pearls to practise.’ And can anyone say what Lady Burton meant by saying that ‘Easterns are organised for such manifestations,’ implying, by the context, that we Westerns are not so organised?—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

Letter from Mr. W. J. Colville.

SIR.—Kindly allow me space once more to announce my readiness to co-operate as far as possible with all my many friends in Great Britain who may desire my services after March 25th. Should any society or individuals wish me to lecture for them soon after my arrival, in any part of London, or within ready access of the Metropolis, I shall esteem it a favour if they will kindly write to me at once to my present American address, care of Dr. F. J. Miller, 108, Huntington-avenue, Boston, Mass., U.S.A., and I will endeavour to make satisfactory arrangements so as to give time for preliminary announcements.

I have just visited Vermont and have seen more snow in a single week than in the past three years, as my winters of late have been passed in California, where in many districts flowers bloom bravely in the open air in all seasons. I am glad to be able to report considerable activity among organised Spiritualists in New England. A Convention at Montpelier, Vermont, on January 15th, 16th, and 17th, was a brilliant success, and the size of the attendance, considering the extremely severe weather, was truly remarkable. At Barre, Vermont, I gave three lectures, on January 18th, 19th, and 20th, in the Universalist Church, before returning to New York, which has been a centre of much work for me this winter. I expect to leave that city on March 17th on the ss. ‘Mauretania’ for Liverpool, and as it is one of the fastest vessels afloat, I expect to land on March 23rd, in ample time to fulfil my appointment on the 25th with the London Spiritualist Alliance. I have numerous offers of engagements from all parts of America, but as I expect to have much work to do during the next few months in England, I am holding myself at liberty to remain in Great Britain until the end of July, so as to be able to visit as many places as possible.

Anticipating many pleasant meetings with valued friends,—Yours, &c.,

W. J. COLVILLE.

[We are pleased to announce that arrangements have been made for Mr. Colville to deliver a series of Addresses on psychical subjects in the lecture-room at 110, St. Martin’s-lane, W.C., on Mondays and Wednesdays, at 3 p.m., commencing March 29th. Full particulars will be announced in due course.—ED. ‘LIGHT.’]

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Mr. Tayler Gwinn delivered an inspiring address. Sunday next, at 7 p.m., Mr. Wilkinson. 19th, at 8.30, Mr. Aaron Wilkinson, clairvoyant descriptions. 21st, Mr. H. Boddington.—S. R.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. J. Adams delivered an address on ‘Spiritualists and Duty.’ Sunday next, at 11.15, circle; 7 p.m., Mrs. A. Boddington. Thursdays, 8.15, circle. February 13th and 27th and March 13th, social evenings, 6d. each.—C. A. G.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Wesley Adams, after an address, bestowed a spirit name on the infant son of a member. Mrs. Yeo rendered a solo. Sunday next, at 7 p.m., Mr. Blackburn. Monday, 7, ladies’ circle. Thursday, 8.15, public circle.—W. Y.

STRATFORD.—WORKMEN’S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. J. G. Nicholson delivered a stirring address on ‘The Kingdom of Heaven,’ and Mrs. Jamrach gave well-recognised clairvoyant descriptions. Sunday next, Mrs. Effie Bathe on ‘Animal Consciousness,’ illustrated by drawings.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last helpful spirit messages were received. In the evening Miss B. Maries spoke well on ‘The Cultivation of Content.’ Sunday next, at 11 a.m., circle; at 2.45 p.m., Lyceum; at 7, Lyceum Annual Meeting. Monday, 8.15, Mrs. Webb, circle, 6d. each.—H. S.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Imison (Nurse Graham) gave an address and excellent clairvoyant descriptions to a large audience. Sunday next, at 7 p.m., Mr. Robt. King, on ‘Cosmic Consciousness.’ February 21st, Mr. J. Blackburn on ‘Psychic Healing.’—N. R.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. W. E. Long’s thoughtful address on ‘The Awakening of the Dead’ greatly pleased a large audience. Mr. W. T. Cooper presided. Sunday next, at 6.30 for 7 p.m., Miss McCreadie will give clairvoyant descriptions. Silver collection.—A. J. W.

SPIRITUAL MISSION: 22, Prince’s-street, Oxford-street, W.—On Sunday evening last Mr. E. W. Wallis spoke on ‘Ideal Spiritualism.’ Sunday next, see advertisement.—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Wallis gave an address on ‘The Need of Self Mastery.’ Sunday next, see advertisement.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last and Monday last Mr. Kelland delivered excellent addresses. Sunday next, Mrs. M. H. Wallis on ‘Spiritual Development’ and ‘Spiritualism, the Revealer.’ Mondays at 8, and Wednesdays at 3, clairvoyant descriptions. Saturdays, 8, prayer.—A. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mr. W. Spencer gave an excellent address and good clairvoyant descriptions. Sunday next, at 3 p.m., paper by Mr. C. H. Spurgeon Medhurst, on ‘Spirits in Prison.’ Tea at 5 p.m., 6d. each; at 7 p.m., London Union speakers.—W. T.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mrs. Webb related ‘Personal Experiences’ and gave recognised clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. D. J. Davis, address. Monday, 7.30, Thursday, 8, Friday, 2.30, circles. Saturday, 7.30, prayer.—C. C.

SHEPHERD’S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mr. Abbott gave a splendid address on ‘Life and Death.’ Successful circles were held. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. T. F. Matthews. Thursday, 18th, at 7.45 p.m., Mrs. Podmore. Wednesday and Friday, at 8, members’ circles.—J. J. L.

CROYDON.—PUBLIC HALL LECTURE ROOM, GEORGE-STREET.—On Sunday last Miss Anna Chapin (the blind medium) gave an edifying address and psychometric delineations to a crowded audience. Sunday next, morning and evening, also on Monday, Mr. Edwards’ special visit. Wednesday, 24th, quarterly social meeting. Tickets, 1s., including refreshments.

PECKHAM.—LAUSANNE HALL.—On Sunday last Mrs. M. H. Wallis gave an address on ‘Spiritualism: A Power for Good,’ and well-recognised clairvoyant descriptions. Solo by Miss Magdalen Travers. Sunday next, at 11.30 a.m., Mr. W. R. Stebbens; at 7 p.m., Miss Chapin (blind medium). 18th, Mr. Aaron Wilkinson, clairvoyant. 20th, social evening 6d. each.—C. J. W.